NEW MISSIONARY HERALD

whole earth newsletter

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MESSAGE FROM THE EVP

One stimulating ecumenical assignment given me as new Executive Vice President is to chair an intensive study of the future of the American missionary. The Overseas Personnel Section of the National Council of Churches, staffed by our former colleague Herbert Muenstermann, has commissioned this effort.

Boards have cut their recruiting and sending so drastically that both the Missionary Orientation Center at Stony Point and the Overseas Personnel Recruitment Office are wondering what future they have. There is the question of program vs. people, the interchangeability of missionaries and grants. Is the missionary a colonial hangover in the post-colonial age; or is he precisely the first appearance of the new Ecumenical Man, international, intercultural?

Even if Americans ought to roam the world in mission should they be sent as professionals by Boards? Or is it a vast, informal people-to-people movement that we should envisage, with this Board functioning as travel agency?

And what is the task, in any event? What can Americans do "for" other peoples that they cannot do better for themselves? Do American Christians have "objectives" abroad; or do they have chiefly presence and perception to offer?

On all such questions your ideas and experiences are most desired. Help us discern, for this Board and for ecumenical mission, the right future for a calling which has fascinated us all, directly or vicariously.

David M. Stowe

THE COVER PICTURE

The banner from the United Church of Christ in Japan, shown on the cover, was one of those that enriched the Annual Meeting in Seattle. In red and white, the colors of the ancient warring clans of Genji and Heike, the banner portrays modern Japan. In the first column (on the right), the symbols of broken bamboo and a factory speaks of an industrialized nation experiencing the strain of a break with traditional structures. Clasped hands in the middle column symbolize a commitment to brotherhood and international understanding. In the left column, the Hiroshima tower speaks of the yearning for peace, and the crowd of people, a dense population and a multitude of needs.

In the midst of this country is the church, indicated by the words Nippon (Japan) in the right column, Kirisuto (Christian) in the middle, and Kyodan (Church) in the left.

CORRECTION

When the first issue of the Whole Earth Newsletter came out in the fall of 1970, we continued the numbering used with The Missionary Herald Newsletter. (Vol. XII, No. 2) However, after several recipients wrote in asking about earlier issues, we realized this numbering was confusing. Therefore, with this issue we are changing to Vol. I, No. 2. If you are saving the fall edition, please change that one to Vol. I, No. 1.

EVANGELISM--

UNDERSTANDING OUR PRESUPPOSITIONS

Alfred C. Krass

In the last issue of the Whole Earth Newsletter we were given a good idea of the re-direction Dr. Stowe would like to give to our overseas ministries in terms of evangelism. For those of us who heard his inaugural address at Seattle, the excerpts from his earlier speech to the Near East Mission provided more specific indications of what he means by evangelism. One sensed at Seattle a general willingness to follow Dr. Stowe's lead, but also a feeling that there are many questions which we will have to ask and, in partnership, seek the answers to. This article is intended to be a contribution to get the ball of inter-missionary dialogue going.

God's Purpose for Mankind

By evangelism I think we mean not just a work that we do--for then it would be mere propaganda--but our participation in a work that God is doing. The Biblical witness is a testimony to what God has done in Christ and a revelation of his present and future purpose for mankind. The work of God is a fulfillment of God's purpose declared to Israel and Judah in the prophecy of Jeremiah: "I will be your God and you shall be my people." (Jer. 31:32) It is thus that Paul can say: "God was in Christ, reconciling the world to himself." (II Cor. 5:19) The work of God, the purpose of God, is to unite all men to himself, so that, to use once more the words spoken through Jeremiah, "No one will have to teach his neighbor, saying 'Know God', for they will all know me, from the least of them to the greatest." (31:34)

In evangelism the church shares in this purpose of God, in proclaiming the news that God has already acted in Christ to bring all men into unity with himself. Evangelism is thus a goal-directed activity. It will be defined by the fulfillment of that goal as a temporary activity: the day will come when no one will have to evangelize anymore, for all will know God. That day has, however, not yet come--we live in the times between, between God's decisive action in Christ and the final fulfillment of his purpose when there will be "a new heaven and a new earth" (Rev. 21:1), when it will be able to be said: "Now God's home is with men! He will live with them, and they shall be his people. God himself will be with them, and he will be their God." (21:4) As we await that time we are called to obedience in mission, in bringing the good news to mankind, an action which is part of God's purpose and which will speed the coming of that day. (Mk. 13:10)

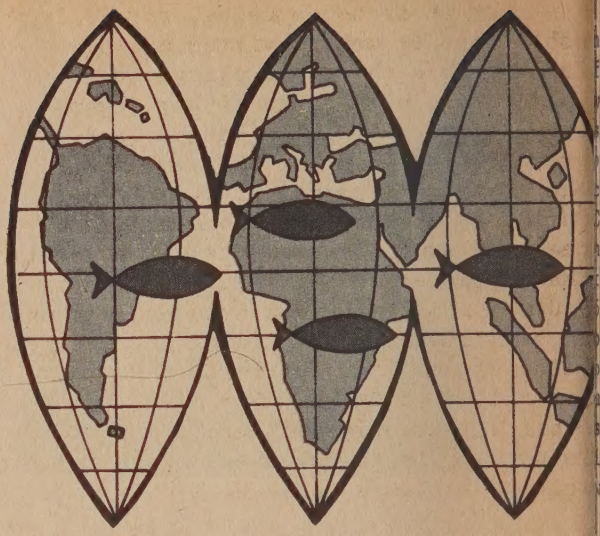
In other words, our first presupposition is that the church's task of evangelism is part of the obedience demanded of her in these times.

Expectations High and Low

A second presupposition is this: This work will bear fruit. With this presupposition I think many will disagree. Gone in 1970 is the world-defeating optimism of 1920, when men could speak of "evangelizing the world in this generation" or of an earlier time when men could write hymns about "a nation in a day". No one ought to lament that this superficial optimism is no longer a part of our mental equipment. But what is our mental image of the likely results of evangelism now? I'm afraid we've gone all the way to the other extreme of expecting nothing! "Ours is not to look for results," missionaries say. "We're not concerned with statistics. Our basic concern is to be faithful. All we can do is preach. We cannot convert people. If a man is going to come to faith in Christ this will be by the work of the Holy Spirit."

With part of this statement I can agree. Only the sheerest presumption on our part can lead us to believe that we can convert people. Our primary concern is to be faithful. Statistics are the only criterion of an evangelist's fidelity to God. It may well be, in his inscrutable wisdom, God's will that we should proclaim his message to people who will, he knows, be unresponsive.

But I think we have gone farther than this. We have made a virtue out of failure. We seem to thrive on people's lack of response, for, when we encounter failure, we agonize and come out with explanations like: "Our approach must be wrong. We haven't really communicated. We haven't yet gotten the right idiom. We've got to re-examine our hermeneutics. We've go to..." We always seem to feel the fault lies with us, and that our responsibility is to search and search for new ways of getting through. We don't understand those places in the gospels and Acts where Jesus and the apostles shake the dust off their feet, where they tell those who have heard the message of the Kingdom and rejected it that they will leave them and go to others.



Lest we should be tempted to say that we know better, we ought to read all those places where it was predicted that there would be fruit from the missionary labor of the apostles, that it would not be a labor in vain. Jesus spoke of the Kingdom as a grain of mustard seed which, when it matures, becomes the biggest of all plants (Mt. 13:31f), and of yeast, which raises a whole batch of dough.(13:33) There is something wrong with a mission which remains in seed for for 75 years!

The fact of the matter is this: our greatest numbers of missionaries are concentrated in places where resistance to the gospel had been the highest! It might not be inapposite to quote Andrew Marvell, and say "Were there but world enough, and time, this coyness, madam, would be no crime." or to paraphrase it "Were there but missionaries enough, and money, this imprudence, Board for World Ministries, could be thought funny." Nowhere in Africa do we have more missionaries than in Rhodesia, where the church with which they work has not only not grown in many years, but even seems to be shrinking! As a missionary pastor in Ghana in 1968, supervising work in 14 congregations and 24 preaching stations, I used to be amused to think that our constituency was comparable to the whole Christian community associated with some of our Latin American missions.

But it is not amusing, nor is it oble that we make a virtue out of ailure when there are places in the orld where people are either respon- ive to the gospel but have no one to reach it to them, or are members of hurches which cannot give them the hristian nurture they so desperately eed and want, because one pastor bears he whole responsibility for 2,000 to ,000 people. When we make an idol out f commitments once engaged in, we are eing disobedient to the Lord whom we re called to serve. Our only respon- iblity, our only ultimate commitment s to him, is to ask where he is orking and work there with him.

It may be good strategy to leave a ew in the unresponsive places, in the tagnant churches, to serve as watchmen ho may alert us if the situation hanges, but not to concentrate two- hirds of our work there.

e Must Understand Societies Anthropol- gically

This would seem obvious, and yet I uspect that more often than not we ail to apply a necessary rigorous nthropological understanding to the ocieties in which we work. We have resuppositions about the ways in which e will effect change in the societies o which we go which may or may not be ongruent with the social facts of the ituation.

Coming from individualistic, secu- arized societies ourselves, most mis- ionaries assume that the societies to hich we go will be equally individual- stic and secularized, or at least that hey should be. We believe in democrat- c ways of doing things, and we expect he changes which we seek to bring bout to be brought about by democratic eans. I was quite upset when I asked Chokosi village in which we had been reaching (with great response) for ver a year whether they would like to e baptized, and the headman replied, "Yes," and nobody else answered. I urned to the others and said, "You ave heard what Dibolo has said. What is your response?" They looked at me dumbfounded. Dibolo had given their response. He was speaking for the whole society. This was not necessarily un- democratic, because the role of head- man in Chokosi society is to be receptive to the feelings and wishes of the whole society. Dibolo felt he could speak on behalf of all. In nearby Konkomba socie- ties, however, I tried to apply my newly- learned trick, and was amazed to see the headman who had a different role (more like that of a chairman of the council of elders of the individual households) turn to the other household heads and ask for their response. Each responded in turn, saying what his house would do. Here the social units were smaller. Nevertheless, when the onunkpil of a household said his household would be baptized, he was assuming that he could speak for all in the house, his younger brothers and cousins and wives and sons. In still other villages only individuals were expected to respond, in accordance with what they personally wished. In some cases the household head could decide whether the decision was to be taken by him for the house, or whether he, though making his own decision for or against, would allow the others to decide for themselves or whether he would expect them simply to concur with his own deci- sion.

In each of these cases our job was to be responsive to the existent decision- making processes within the society. We could not apply one principle in all cases. We had to allow people to follow the dictates of their own culture. I feel it is wrong for us to impose a Western, Protestant, "democratic" stand- ard on all.

This affects not only religion, but many other areas in which we operate--health, agriculture, education. By addressing the mothers of small children, inviting them to enroll their children in our under-five clinics, we were asking the mothers to usurp a right that belonged to fathers. If we were to be successful, we would have to gain the fathers' support. In agriculture, on the other hand, the traditional culture allowed for a lot of individual initiative. If a given individual, who had a farm of his own, decided that he wanted to plant a new variety of sorghum, that was his own personal decision to make, and the society would allow him to do so. He alone would suffer if the innovation failed, and the society respected his right to fail if he wanted to. It would be no skin off their noses.

In all these cases a naive assumption that "people everywhere are the same" will lead us into trouble. We must learn to observe and to listen with the third "ear"--the ear of anthropological understanding.

It is equally important that we have a clear understanding, on an anthropological basis, of how societies function. I may walk into a semi-lit room and want to turn a table-lamp on. If I do not know how the lamp works, I may conclude it is the bulb which is going to give off the light and touch it, but with no effect. I am touching the thing I want to cause a reaction in, but I have not realized that there is a switch at the base. The switch has been so arranged that when I flip it, the bulb, twenty inches away, will go on.

This might seem obvious but often the "switch" in a society is one we must discover. We think to approach a people in what seems to us a "direct" way; for example, we preach against an ancestor cult in Africa, tackling--head-on and with little or on response--the problem of libation which we regard as idolatrous--making a god out of a man. But the custom of pouring libation rests upon a whole constellation of reverence, respect, fear, communal unity, and beliefs in the continuity of the clan. We merely touch the resulting ritual and wonder why we fail to dislodge it.

A slightly more sophisticated preacher might see the connection between the light-bulb and the switch. He might preach about libation in the context of communal attitudes and beliefs. He may succeed or he may fail--just as I recently failed to get my T.V. to work by turning on the switch, hitting, tilting, and shouting at it. Why? Because the plug was in a floor socket itself controlled by a wall switc which was off. The sophisticated preach er has still not achieved communication because he is, though sophisticated and sensitive, just a preacher. He is talking. The people may agree intellectuall that he is right--we have in Christ a living fellowship which transcends the grave, we need not fear our dead ances-tors, they are "asleep in Christ," and we are one with them. But you haven't given us, they feel, any Christian way of expressing our unity with them (in Ewe society we don't put flowers on grav on anniversaries of death). And so we will continue--though not altogehter hap py about it--to join with our pagan kins men in pouring libation to our dead Chri tian father.

EVANGELISM--A DEFINITION

Evangelism is word and deed which testify to and participate in the acts of God and call forth the response of conversion; conversion being understood as the continuing reorientation of indi viduals and communities to the willing service of God, as we understand it through Jesus Christ.

from the UCBWM Life of th Church Committee

The desired goal--the elimination of practice not consonant with Christian faith, sub-Christian in that it fails to affirm the resurrection faith--has still not been achieved. But then the preacher begins to look for the wall switch: there is, he discovers, a felt need on the part of the people to do something which will affirm their unity with the departed. And then he hits upon it!--is there not a Christian rite fully consonant with and expressive of resurrection theology which can be performed, which will function as so effective and superior a substitute for the traditional rite of libation that the Christians' emotional needs will be satisfied and they will no longer need or want to pour libation? He has it! Why not have a special memorial communion service for the departed on the very same day and at the same time at which the libation would normally be poured?

He suggests it--eyes brighten--the people respond. It is agreed! Communication has been achieved. (And that is what the Evangelical Presbyterian Church has been doing among the Chokosis of Ghana for the last five years and it seems to have caught on. Here is a way in which the Christian faith offers a fulfillment of socially felt needs in a transcendently victorious way.)

Anthropology has much to offer us. The image of the light and the different types of switches applies in another way as well. How do we understand social structure? As I said before, we came from atomistic societies, societies in which a decision by one man to do one thing is pretty much his own decision--it will not necessarily affect others. We may, as missionaries, assume the same type of social structure in the societies we work in, as did the Assembly of God missionaries I saw working among the Karhamba. They simply drove their Chevy pickup to the center of a village and started to attract a crowd by playing gospel records over a loudspeaker. Many individuals came and heard their message of individual salvation for individuals. Essentially their message was "Come out from a crooked generation and be saved." They saw the village as a random collection of individuals. (Fig. 1)

I had an idea shortly after beginning work among the Chokosis which was not altogether different: I saw the landscape as full of a random collection of villages but essentially atomistic villages where the decision of one village to become Christian would not necessarily affect other villages. (Fig. 2) I saw things happening, however, which challenged my view of the society. At the baptism of people in one village elders from other villages would appear, and after the baptism an elder of the village just baptized would introduce one to them and say "these are our kinsmen from X, Y, and Z. They want you to preach to them also." After a while I perceived that Chokosi society was made up of related villages, or clans, and that there were within the society established lines of communication which the Holy Spirit was using to propagate the gospel. (Fig. 3) When I made up a map of the tribe after two years of work I saw that the gospel had proceeded along clear lines of communication from village to village of the Fombolo clan, and to a lesser extent within the Sangbane clan. The people of Famesa, however, who had been

Kente cloth banner sent by the E.P. Church in Ghana for use at the Seattle meeting.

baptized earlier on, had not succeeded in spreading the gospel to other villages. The answer was that they belonged to the Kongkono clan, which was a very small clan in Ghana, most of whose members lived in Famesa itself. There were few traditional lines of communication open for them to pass on the gospel. Among the Jabu clan, which represented about 25% of the Chokosi population, we had had no success at all. But when once we baptized the village of Gbalo in that clan lines of communication were opened.

Not all societies are clan-structured, however, and clan-structure was not the only significant form of structure even in Chokosiland. Other societies may be structured along age-categories (Fig. 4) or in economic ways (Fig. 5). Yet another type of structure is found where missions have been working for a long period, a division in the tribe by religious categories, which have become sociological categories. I our Rhodesian mission, I gather, this has happened. We continually ask why there is no penetration of the gospel from the Christianized segment of population to the rest of the society. What I seem to gather from missionaries who have worked in Rhodesia is that the church there represents a somewhat educated, somewhat Westernized elite, tend ing to be clannish and perhaps harborin feelings of superiority as over against the non-church people of the same tribe We ourselves have introduced a structur which is acting as a barrier to the gospel (there are, however, independent African churches working with some results among their group, which would su gest that the barrier is not to the gos itself but to the gospel when associate with that particular sociological type group.) Yet we assume that further missionary penetration of the tribe wil come from those already in the church. I would question whether we are not tur ing a dead switch.

In terms of our model of social change in Turkey, the Near East Mission seems to feel the way to bring the bene fits of development and enlightenment t Turkish society as a whole is to influe the elite who attend our expensive Boar schools and colleges and that they will be the agents of reform for the country a whole, and that our most effective way to help the poor and unlettered is through the wealthy (an "Andrew Carnegi model of social change) (Fig. 6) One would like to ask hard questions here about the viability of this model. It seems like trying to turn on the lamp with the wall switch when the plug is out. Yet one would have to know the attitudes of both groups involved to be able to answer whether the model is viable. Do such lines of communicatio exist, even in potential?

In conclusion, I think we can all see that we are only beginning to ask the questions which we need to ask if w are to be obedient to the Lord who call us to preach the gospel to all creatio to be his servants in the service of men.

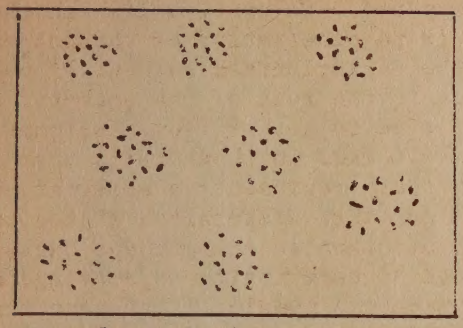


Fig. 1 Konkomba society as seen by the Assembly of God missionaries (various village assemblages of atomistic individuals)

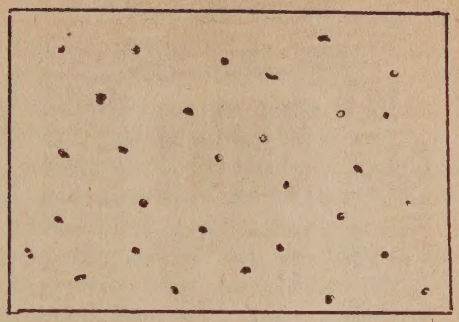


Fig. 2 Chokosi society as I saw it at first (a collection of unrelated whole-village units)

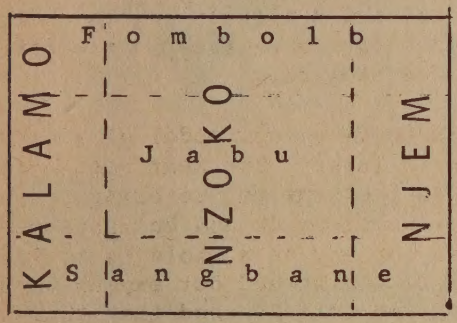


Fig. 3 Chokosi society as I saw it later (divided by clans and ancient tribal components)

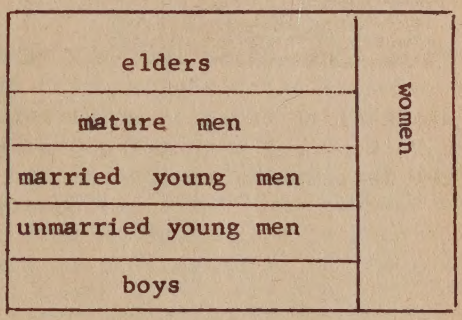


Fig. 4 A society divided by age-groups (women separate)

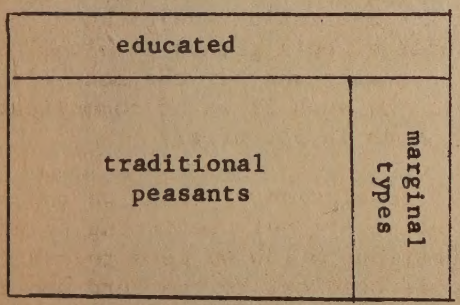


Fig. 5 A society divided economically.

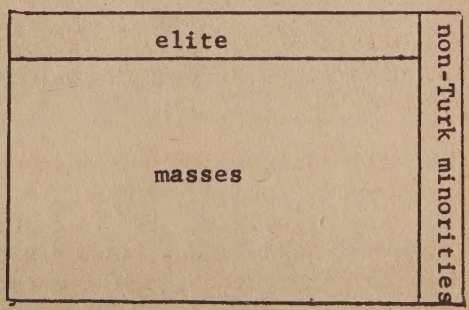


Fig. 6 Turkish society (as described by some missionaries)

THE SOUND OF SILENCE

The science of linguistics has brought into view new horizons in the understanding of human communications. An objective study of the ways in which meanings are transmitted has shown that much more is relayed from one man to another through and in silence than in words. Words and sentences are composed of silences more meaningful than the sounds. The pregnant pauses between sounds and utterances become luminous points in an incredible void; as electrons in the atom, as planets in the solar system. Language is a cord of silence with sounds the knots, as nodes in a Peruvian "quipu", in which the empty spaces speak. With Confucius we can see language as a wheel. The spokes centralize, but the empty spaces make the wheel.

It is thus not so much the other man's words as his silences which we have to learn in order to understand him. It is not so much our sounds which give meaning, but it is through the pauses that we make ourselves understood. The learning of a language is more the learning of its silences than of its sounds.

It takes more time and effort and delicacy to learn the silence of a people than to learn its sounds. Some people have a special gift for this. Perhaps this explains why some missioners, notwithstanding their efforts, never come to speak properly, to communicate delicately through silences. Although they "speak with the accent of natives" they remain forever thousands of miles away. The learning of the grammar of silence is an art much more difficult to learn than the grammar of sounds.

As words must be learned by listening and by painful attempts at imitation of a native speaker, so silences must be acquired through a delicate openness for them. Silence has its pauses and hesitations, its rhythms and expressions and inflections; its durations and pitches, and times to be and not to be. Just as with our words, there is an analogy between our silence with men and with God. To learn the full meaning of one, we must practice and deepen the other.

--Ivan Illich

from The Church, Change and Development pg. 120-121 (reviewed in the last issue of the Whole Earth Newsletter)

FILMSTRIP REVIEW

Drumbeat to Dialogue. Filmstrip with record. Friendship Press, 475 Riverside Dr., New York, N.Y. 10027 $10.00.

A filmstrip of 90 frames in color, with recorded commentary and background rhythms, to help adults and youth understand the process of communication. The context is African but the message is universal--the filmstrip discusses communication through human touch, money, films, dance, but most of all, through love. There is a warning here, too, for Americans: "The (African) church is learning that when Christianity is communicated only in western forms--in the imag of Christ as a fair-haired foreigner, for example--or only in terms of things that happened long ago and far away, the heart of the Gospel may be missed. The church has been successful where it has communicated in terms of people's deepest needs."

MULTI-MEDIA MISSIONARY

"Teaching oral English on the junior high and college levels in Miyagi College in Sendai" reads the job description. "Advisor to a junior high English club and a college YWCA camp and caravan program" are some of the extracurricular activities. But this is hardly enough to describe the full and varied life of JANELL LANDIS, puppeteer, playwright and director, composer, autoharp and guitar player, and a well-known TV personality in Japan.

It wasn't long after her arrival in Japan in 1953 that Jan began using hand puppets as an aid in English instruction. These puppets, created and given voice by her, proved popular, and in 1960 she was invited not only to lead a course in puppetry at an all-Japan Christian audio-visual conference but to appear on TV in a series of English instruction programs using puppets. About the same time she also became a panel member on a monthly

TV show called "What Am I Doing?", during which the four panel members viewed segments of films of people engaged in some activity and then tried to tell what the people in the film were doing.

In 1967 Jan's creativity branched out in other directions. On furlough that year, she attended the Youth Happening which took place in conjunction with the UCBWM Annual Meeting in St. Louis. Inspired by the multi-media experience of film, folk singing and celebration, she put down the words of her first song "You'll Never Be the Same." This was soon followed by others--until now the songs comprise a sizable volume. Accompanying herself on autoharp or guitar, Jan finds the songs useful in her contact with students. Focusing on the issues of the day as well as on basic human problems and concerns, the songs are an effective and moving medium of contemporary missionary expression.

On the following pages are the words and music of three of Jan's songs.

BOOK REVIEWS

Ecumenicity and Evangelism by David M. Stowe. Eerdmans, Grand Rapids. 94 pages $2.45.

A look at the meaning, substance, aim, and imperative of evangelism in an ecumenical context with an effort to relate it to evangelical thought and action. Evangelism must be more than mere proclamation, Stowe writes. Its credibility depends in large part upon the kind of action which accompanies the spoken word. A stimulating and important resource for everyone interested in the life and mission of the church.

Fables of the Chokosi by Alfred C. Krass. 26 pages. $1.00.

Thirteen delightful fables from northern Ghana as told to Al Krass by an old man in the Chokosi tribe. This booklet may be ordered from Al Krass, Eden Theological Seminary, 475 East Lockwood Avenue, St. Louis, Missouri 63119. The proceeds will go to literacy work among the Chokosi.

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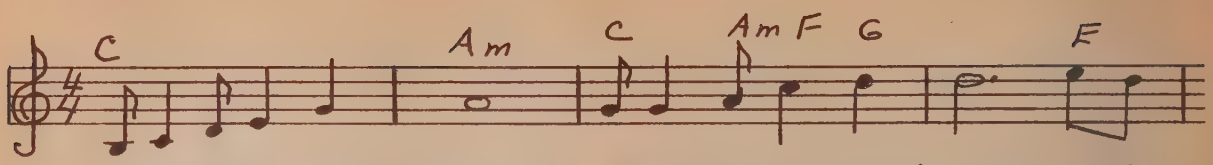
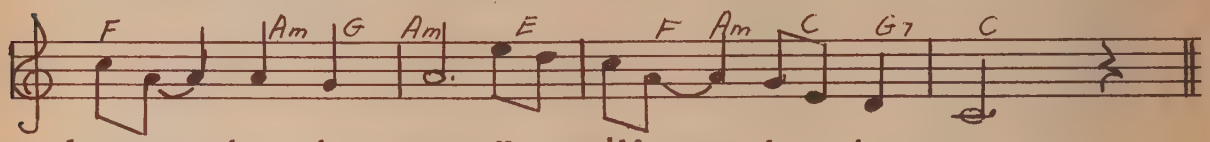
YOU'LL NEVER BE THE SAME

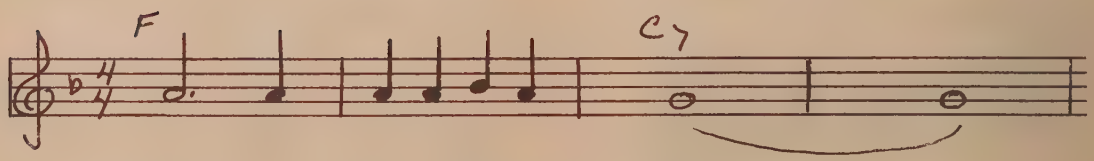


1. Get out your own front door get off your country's shore You'll
2. Open up your eyes and ears share another's joys and tears You'll
3. Lift a load and lend a hand speak out and take a stand You'll
4. What's it really going to cost What's it really going to cost To
5. You've got to go out and get lost You've got to go out and get lost To



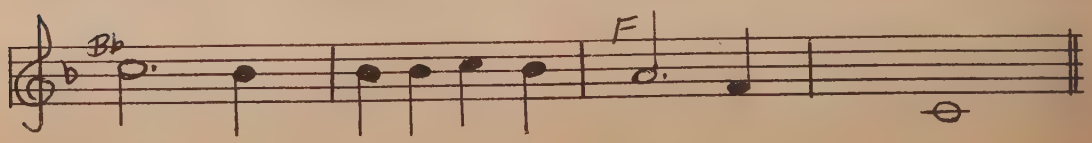
1. never be the same No you'll never be the same.
2. never be the same No you'll never be the same.
3. never be the same No you'll never be the same.
4. never be the same To never be the same.
5. never be the same To never be the same.

MAKE IT FAST



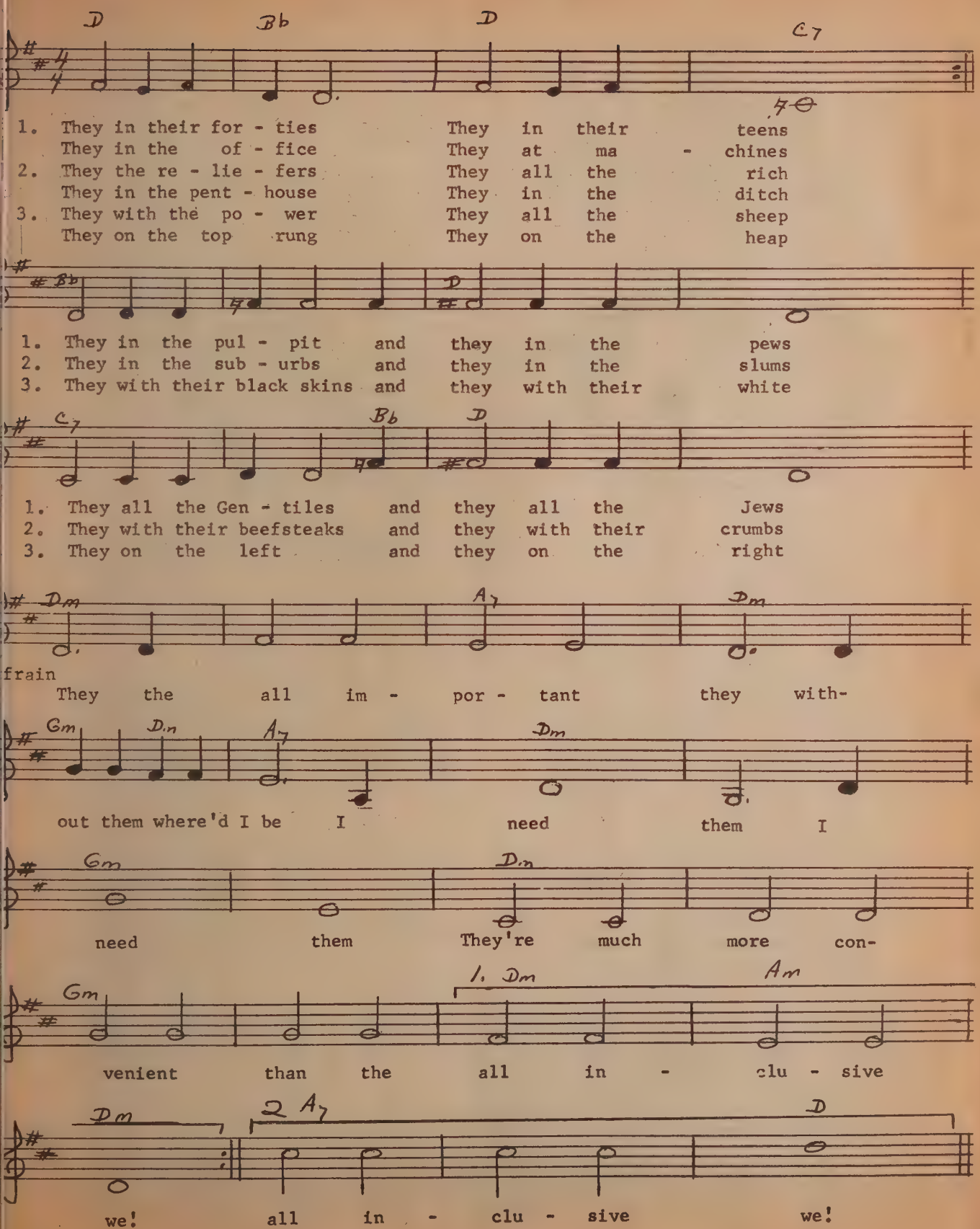
1. Make it fast oh make it fast
2. Waste no time oh waste no time
3. Move a - long oh move a - long
4. Make it soon oh make it soon

1. Change is coming make it last
2. Change is needed there's no time
3. Love's demanded make it strong
4. Love is needed get in tune



We have waited for it much too long.

THEY


D Bb D C7
1. They in their for - ties They in their teens
They in the of - fice They at ma - chines
2. They the re - lie - fers They all the rich
They in the pent - house They in the ditch
3. They with the po - wer They all the sheep
They on the top rung They on the heap
Bb D
1. They in the pul - pit and they in the pews
2. They in the sub - urbs and they in the slums
3. They with their black skins and they with their white
C7 Bb D
1. They all the Gen - tiles and they all the Jews
2. They with their beefsteaks and they with their crumbs
3. They on the left and they on the right
Dm A7 Dm
frain
They the all im - por - tant they with-
Gm Dm A7 Dm
out them where'd I be I need them I
Gm Dm
need them They're much more con-
Gm 1. Dm Am
venient than the all in - clu - sive
Dm 2 A7 D
we! all in - clu - sive we!

EACH ONE REACH ONE

Two years ago, eight churches involved in the recruiting and sending of missionaries came together to form OPRO (Overseas Personnel Recruitment Office).

Beginnings

Myles Walburn, a former missionary in Indonesia and UCBWM personnel secretary, was called as its first director. With one secretary and one typewriter, he undertook the formidable task of building an office that could undertake recruitment and screening on behalf of boards and agencies of eight churches. Today, only two years later, OPRO has files for over 4,000 persons who have inquired about openings, and utilizes modern computer equipment to make the files readily accessible and usable.

Three full-time Candidate Secretaries carry out the major recruiting and screening functions on behalf of the UCBWM and the other seven boards. One works with ordained and medical personnel, one is in charge of special service needs such as engineers, agriculturalists, community developers, administrators, pilots and journalists, and one is responsible for all education personnel. Upon the appointment of Myles Walburn as UCBWM treasurer, Alton Robertson became the director.

Needs

It is OPRO's task to seek the very best persons in the Christian community in the United States--committed, knowledgeable, and well-trained Christian lay persons and clergy--who are willing to be sent by UCBWM and other boards and agencies in response to requests of churches in other countries. Believing that the mission of the church requires Biblically-informed, articulate persons who have an understanding of the relationship of their faith to their work, OPRO endeavors to interpret the mission of the church and its theological basis in clear-cut, Christian terms.

OPRO's major focus in its interpretation efforts are the local churches throughout the United States. Any person going overseas under the sponsorship of a church board in the U.S. is expected to relate creatively to a local church in the country where he or she goes. Unless the individual has resolved his relationship with the institutional church here constructively, he will probably be unable to contribute positively to the life of the church overseas.

The other major project in which OPRO is currently engaged is the building of a corps of volunteer recruitment counselors. This group of concerned church men and women serves as an extension of the New York-based office. Frequently informed of the needs of the member boards and agencies, the recruitment counselors try to reach persons whom they believe to be qualified for specific positions. They may also ask OPRO to contact these persons directly. The goal of this effort is that the churches become the initiators, tapping qualified persons on the shoulder and saying, "Would you consider,,," as well as the responders to persons who take the initiative themselves.

Following are listed some of the openings for which OPRO seeks personnel. A complete list of openings is available from the OPRO office at 475 Riverside Drive, New York, N.Y. 10027. Do you know anyone who could be challenged to fill these positions?

Medical Doctors

* Staff Physician at the E.P. Church Hospital, Adidome, Ghana (1 year to replace doctor scheduled for furlough; 3 years to augment hospital staff)
* Pathologist with two hospitals in Ceylon (3 years)

Surgeon in hospital at Dembi Dolla, Ethiopia (5 years)

GP and Medical Director in Nha Trang, Vietnam (3 years)

Internist in Muscat, Arabia (3 years)

Public Health Doctor among Indians in State of Chiapas, Mexico (3-5 years)

Nurses

* Nurse Supervisor at Azariah Smith Memorial Hospital, Gaziantep, Turkey (3 years)

Nurse Educator in American Mission Hospital, Tanta, Egypt (3 years)

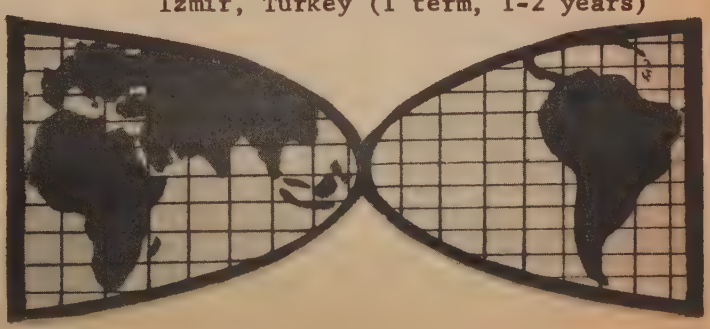
2 Nurse Educators at the University of Tabriz, Iran (3 years)

Public Health Nurse among Indians in State of Chiapas, Mexico (3-5 years)

Physical Therapist at Christian hospital, Da Nang, Vietnam (3 years)

Secondary Education

* Teacher of Junior and Senior High English conversation, Kobe College for Girls, Nishinomiya, Japan (3 years)
* Teacher of Junior High English, American Collegiate Institute for Girls, Izmir, Turkey (3 years)
* Teacher of Senior High English, American Collegiate Institute for Girls, Izmir, Turkey (3 years)
* Teacher of Senior High English, Tarsus American College for Boys, Tarsus, Turkey (3 years)
* Teacher of Math/Science, Inanda Seminary for Girls, Durban, South Africa (3 years)
* Teacher of Astronomy and Geology (plus some Math, Physics, or Chemistry) American Collegiate Institute for Girls, Izmir, Turkey (3 years)
* Teacher of Physics, Tarsus American College for Boys, Tarsus, Turkey (3 years)
* Teacher of Chemistry (and perhaps Head of Science Dept.), American Academy for Girls, Uskudar, Turkey (5 years)
* Teacher of Physics (and perhaps Head of Science Dept.), American Academy for Girls, Uskudar, Turkey (5 years)
* Teacher of Math and Head of Math Dept., Tarsus American College for Boys, Tarsus, Turkey (5 years)
* Teacher of Philosophy and Head of Philosophy Dept., American Collegiate Institute for Girls, Izmir, Turkey (3 years)
* Teacher of Psychology and Director of Guidance, American Collegiate Institute for Girls, Izmir, Turkey (3 years)
* Teacher of Philosophy, Psychology, and Guidance, Tarsus American College for Boys, Tarsus, Turkey (3 years)
* Teacher of Art, American Academy for Girls, Uskudar, Turkey (3 years)
* Teacher of Physical Education, American Academy for Girls, Uskudar, Turkey (3 years)
* Teacher of Business, Commercial subjects and English, American Collegiate Institute for Girls, Izmir, Turkey (1 term, 1-2 years)



Miscellaneous

* Agriculturalist with fluency in Greek Rural Development Project, Greece
Agricultural Development Consultant, Congo (3-5 years)
Auto Mechanic, maintenance of Volkswagens and Land Rovers, Vietnam Christian Service, Vietnam
Builder, Tanzania (3 years)
Director, Vietnam Christian Service, Vietnam
Electrical Engineering Educator, Silliman University, Philippines
Guest House Manager and Hostess, Bangkok, Thailand
Hospital Administrator, Muscat and Oman
Journalist and Communications Counselor, Colombia (2 years)
Nutritionist with fluency in Portuguese, Brazil
Pilot, Congo (2 years)
Youth Consultant, United Church of Zambia (3 years)

Ordained Personnel

* Professor of Christian Education, (teaching is in Indonesian language, after language study), Seminary in Djokjakarta, Indonesia (5 years)
* Professor of Christian Ethics (teaching is in Indonesian language, after language study), Seminary in Djokjakarta, Indonesia (5 years)
* Leadership Trainer (in Indonesian language, after language study), Sumatra, Indonesia (5 years)

BOOK REVIEW

Future Shock by Alvin Toffler. Random House, New York. 505 pages. $8.95.

This is surely one of the most important books of the decade--both for residents in America and those outside the U.S. As the first two sentences state, "This is a book about what happens to people when they are overwhelmed by change. It is about ways in which we adapt--or fail to adapt--to the future."

It is Toffler's thesis that there are discoverable limits to the amount of change that the human organism can absorb, and that by endlessly accelerating change without first determining these limits, we may submit masses of men to demands they simply cannot tolerate. The result is "future shock"--the distress, both physical and psychological, that arises from an overload of the organism's physical adaptive systems and its decision-making processes. The symptoms include anxiety, hostility to helpful authority, seemingly senseless violence, physical illness, depression, apathy, and social, intellectual, and emotional withdrawal.

Toffler discusses acceleration in population growth, urbanization, the shifting proportion of young and old, information overload, the developing "adhocracy" in organization life, the simulation of environments, the shift in moral values, and many more fascinating contemporary issues--with an appreciation both for their benefits and their dangers. He ends with educational and technological strategies for survival--"strategies of social futurism," as he calls them, which are offered to help create the consciousness needed for man to undertake the control of change. His last sentence sums it up: "By making imaginative use of change to channel change, we can not only spare ourselves the trauma of future shock, we can reach out and humanize distant tomorrows."

VOLUNTEER OUTREACH

One of the important but less-known chapters in the story of overseas mission is that of voluntary service. In many parts of the world people contribute their time freely to help out in situations where others need them. Some of our missionaries are involved in their local community, in activities such as adult education--on a voluntary service basis, outside their normal duties. Others are volunteers from the U.S. who go to another country at the specific request of a local church there to work on a certain project for one or two months. The following stories are just a few examples of contributions made by people who responded to a call for service.

TURKEY

In Turkey, the missionaries' "formal work" is directly related to the institutions where they are assigned. Yet many people have found ways to become involved in community work on a voluntary basis.

Jack and Judy Brown are at Gaziantep for one year where Jack is a physician at the hospital there. Previously, they worked there as missionaries from 1957-62. In December, Judy wrote in their Christmas letter:

"This time there is a much more natural place for me to plant my efforts. I am teaching twelve hours of American literature in mixed English and Turkish to the top two classes of the Lise (high school) in the Gaziantep College. This is the school we were involved in helping to found when we were here before. It started seven years ago and has just moved into a building built with the gifts of Gaziantep citizens....I found there were enough students who know enough English to read good literature with difficulty and discuss it very simply in English."

Some missionary teachers in the Near East Mission schools in Turkey give up precious evening hours to conduct English classes in local adult education programs. There is something especially rewarding about the response of adults eager to continue and enrich their education.

As a regular part of the extra-curricular activities of these schools, groups of students and teachers spend blocks of time on weekends and during the summer in a variety of volunteer social service programs which include bookmobile visits to village schools, literacy and child-care instruction for workers and villagers, service in day care centers, children's hospitals, and orphanages.

Several years ago, a number of women in Istanbul, interested in helping the "squatter" (Gecekondu) population on the outskirts of the city, started a cottage industry enterprise of knitted goods. Mary Alice Shepard has been involved in this program. The following quotes are from a letter she wrote about this program of self-help for the people in the gecekondu settlements.

"The volunteer group purchases brightly colored yarn wholesale which is then taken out to the women in the settlements, along with orders for socks, slipper socks, caps, mittens and handbags. Each area of Turkey boasts original knitting patterns which have been handed down from generation to generation much as the local carpet patterns are transmitted. These knitting designs are stylized motifs based on utilitarian art articles about the farm home, such as a yarn-winder, a plow, or a saw, or are inspired by some pattern in nature, such as a willow tree or a wolf print in the snow. By encouraging the women to keep producing this handwork their art and designs will not be lost, and they in turn can earn some much needed pin money."

HONDURAS

The Contributed Service Program in Honduras provides opportunities to people who can only spend one or two months away from their normal duties. Participants in this program serve without pay and take care of their own travel expenses. The emphasis of the overall program lies on preventive and educational rather than remedial projects.

One of the most successful aspects of the program has been the flow of dentists who go to Honduras, using their vacation time, to do badly needed dental work in rural areas. Traveling from village to village, they are necessarily limited to doing extractions only, but at the same time emphasize the importance of dental hygiene to prevent tooth decay. Honduras has not nearly enough dentists, and Honduran students trained in the United States almost never go back to practice in their own country.

Other contributors in this program have been a water engineer who helped a village develop its own clean water supply instead of depending on a polluted stream three miles away; a vocational agriculture teacher who set up an extension system to train village leaders; and a farmer who showed people how to raise a better garden--which resulted in 500 new gardens.

The Contributed Service Program is administered by the Association of Evangelical Institutions in Honduras. For many years, Pauline Bloomer served as liaison person, corresponding with volunteers and scheduling their stays in Honduras. Since her return to the States last October, Gus Kuether has taken over this responsibility.

INDIA

For three months last fall George Varns, pastor of Bethel United Church of Christ in Freelandville, Indiana, worked near Raipur, India, spending a week with each of fourteen congregations to assist the pastors in advanced planning, leadership training, and creative use of resources. Together with the pastors, he visited families in their congregations, met with church school teachers and pupils, men's, women's and youth groups, and also visited several mission projects, such as the Rural Life Program. His daughter Rachel, a recent high school graduate, accompanied her father to India and helped out in the administration office of the Khariar Hospital.

George's visit to India was arranged by the Rev. Daniel Francis, Moderator of the Chattisgarh Orissa Church Council of India. The trip was made possible by George's congregation who took over his responsibilities for three months while continuing his salary. Ruth Hofsteter, a nurse at the Evangelical Hospital in Khariar, Central India, with whom Bethel UCC has a project relationship, served as liaison person with the pastors in setting up a schedule for his visit that would be most profitable for everyone involved, and the UCBWM made a contribution toward his travel expenses.

100 YEARS AGO

A Quote From the Missionary Herald, December, 1870

After the usual careful revision of estimates sent home by the different missions, the Prudential Committee have made such appropriations as seemed to them necessary to carry forward their work, with economical efficiency, for another year. The amount designated for the operations of the year is $425,000; to which must be added the debt of $22,331.79 with which the year commenced. This is nearly $80,000 less than the sum appropriated for the last year. ... The Committee are happy thus to find, that they may hope to carry forward the work still left in their charge efficiently, for the year, with an expenditure somewhat smaller than the sum actually received last year.

But this does not free them from solicitude in this regard. They cannot forget that this expected falling of expenses somewhat below the measure of past receipts is to be much more than counterbalanced by the diminished number of contributors. And they earnestly hope that this may not be forgotten by the pastors and members of the Congregational churches, upon whom the support of the Board must so largely devolve, in the future. ... An increase of about twenty-five per cent in the contributions of the Congregational churches will be needed, therefore, to prevent embarrassment.

MISSIONARY TO THE U.S.

The Rev. Jacques Vernier, a native of Roanne, France, arrived in Allentown, Pa., in the middle of September with his family, to become associate pastor of St. James United Church of Christ with the Rev. Thomas Phillips.

Jacques Vernier is serving in the Allentown parish as part of a pilot project of the UCBWM to encourage pulpit exchanges in order to develop a better understanding of the universal church. The Board suggested his name to the church and the pastor, and the consistory adopted the suggestion. The UCBWM then paid for the transportation of Rev. Vernier and his family to Allentown. At the end of his year with the church he will return to France.

Following are some of Jacques's first impressions on church life in America. He realizes that after only three months in the States and with experience in only one parish his comments are necessarily fragmentary and may seem a caricature. But, "a caricature has the advantage of emphasizing certain existing characteristics that are lost in the familiar setting and no longer noticed."

"Coming from France, one cannot help being struck by the place religion holds in the life of the American people. It is difficult to find someone who declares himself to be "without religion" or agnostic. Being a Christian is a deeply anchored social habit. It is part of the way of life of middle Americans. Participation in the life of a parish bestows a sense of security and respectability.

"At numerous occasions a pastor will pronounce a prayer or a benediction, e.g. at meals of social clubs, even if those clubs have no religious affiliation. Does not praying that God bless the country or such and such an enterprise mean that this country or that company be placed under the sovereignty of His Word? That could lead very far and change many a project!

"The number and importance of Protestant parishes of different denominations overwhelms me. It is not rare to see two churches facing each other on the same street. One could almost say that there are as many churches here as there are cafes in France. I am struck by the fact that one easily moves his membership from one church to the other. There are no real barriers between different confessions. But then why not work together instead of organizing the same type of activity in neighboring churches? Lutheran by birth, one becomes Episcopalian by marriage to end up being a Methodist if that turns out to be more practical or more to the taste of the consumer. Is not religion in the end a consumer product that one finds where the 'menu' is most to one's taste, where the preacher or the choir are better and where one finds oneself among friends belonging to the same social class?

"Parishes are remarkably well organized. Participation of lay people in positions of responsibility is certainly more effective than in France. But aren't there a little too many committees?

"It seems to me that this osmosis between church and society, between Christianity and way of life leads to dangerous illusions. Isn't this blending so easy because the Gospel has partly ceased to be a powerful factor in questioning the spiritual and moral bases on which this society is founded? Is Christianity at the center of one's daily life and its problems or does it surface only during one's leisure time?

"Among church leaders as well as in church publications I have found a great awareness of these symptoms, as well as a desire to respond courageously to the problems caused by transformations in the Church. But it seems that the church leaders have no troops behind them. This gap also exists in France, but it seems to be much wider here. Also, the decidedly modern graphic art of church publications is appreciated by only a few of the faithful."

THE SEATTLE MEETING

The 161st Annual Meeting of the UCBWM in Seattle November 15-17, 1970, was a festive, joyous occasion--one of those that give spirit and enthusiasm to corporate bodies. It began with the inauguration of Dr. David M. Stowe as executive vice president. In a sanctuary decorated with banners and national flags from all over the world, four church leaders--Al Krass, missionary to Ghana, Liberty Mhlanga, Rhodesian professor, Eugene Stockwell, Methodist mission executive, and Alford Carleton, retiring executive vice president--shared in the charge to Dr. Stowe, urging him to creative leadership.

In his inauguration speech, Dr. Stowe emphasized five priorities--the need to fight racism, work effectively for peace, eradicate poverty, meet ecological needs, and renew the Church. "The real point of all these tasks of mission is to make plain and persuasive the Gospel. The distinctive task of Christian mission is evangelism--the effective communication of a good news about God's existence, his love and purpose and justice."

This concern for evangelism stayed foremost before the corporate members as the meeting progressed. In these sessions, an invaluable contribution was made by the twenty seminary and college students who participated as student delegates, and by the six missionaries from six countries. Another of the meaningful experiences was the wishing of godspeed to a leader and friend, Alford Carleton, as he retired after 46 years in the mission.

A filmstrip of the meeting, created by corporate members Carl Kemper and Carol Nothwang, Earl Miller of the Stewardship Council, and Ted Braun of the UCBWM Department of Interpretation, has been sent to all corporate members who attended the meeting, and a 10-minute color movie of the inauguration, produced by the Office of Communication, is available free from each Conference office or from the Office of Audio-Visuals, 1505 Race Street, Philadelphia, Pa. 19102.

In the Board of Directors meeting which followed the Annual Meeting, Dr. Stowe introduced a paper entitled "A First Look at Resources and Allocations 1972-1973." He pointed to the need for decisions in five areas:

a. How do we allocate available funds between overseas and at home?
b. How do we reconsider the allocation of funds for the various regional and service programs?
c. What level of deficit should be projected?
d. How should the depletion of unrestricted funds be programmed?
e. At what level should funds designed to provide flexibility be budgeted?

LEADERSHIP XXI

The Executive Committee of the UCBWM voted in November to pay tribute to the 46 years of service of Dr. Alford Carleton--30 years as a missionary and 16 years as UCBWM's executive vice president by establishing a fund to develop third world leadership for the 21st century. The Fund was launched with an appropriati of $100,000.

A sponsoring committee for the Leadership XXI program is now being formed. Honorary co-chairmen are Dr. Robert B. Moss, President of the United Church of Christ, and Dr. Ben M. Herbster, former President of the UCC.

"Leadership XXI: The Alford Carleton Fund" is designed to encourage leadership development for the Third World and to assist in educational experiments in this field. The sponsoring committee will approach friends of Dr. Carleton and others concerned for world leadership in the 21st century to contribute to this program.

UNCOMFORTABLE TIMES

Early in the morning of November 18 a party of 40 policemen arrived at Cold Comfort Farm on the outskirts of Salisbury and arrested Didymus Mutasa, chairman of the multiracial farm. Mr. Mutasa is now being detained for an indefinite period under the Law and Order Maintenance Act.

Mr. Jack Grant, field representative of the UCBWM in Rhodesia, wrote shortly after Mr. Mutasa's arrest: "In one way this action comes as no surprise in that Didymus had some weeks ago been served with a notice banning him from entering the Tribal Trust Lands. This notice, however, did not stop him from supporting Chief Tangwena in his refusal to vacate the lands which he and his people have occupied for decades."

Two weeks later, the Rhodesian government informed Guy Clutton-Brock, an Englishman and treasurer of the Farm, that it had revoked his Rhodesian citizenship and now considers him "a prohibited immigrant."

On January 15, Cold Comfort Farm was declared an unlawful organization. This action was taken under the Unlawful Organisation Act so that all assets--land, houses, the animals, bank accounts, etc.--are now the property of the President, and it is he who will decide what will happen to the assets. Together with the police, who are now guarding the farm, a Liquidator arrived to arrange for the eventual sale of all property. Two days later, a university graduate living on the farm, Arthur Chadzingwa, was arrested on two charges, one under the Law and Order Maintenance Act and one under the Unlawful Organisation Act. All these actions were taken, the Rhodesian government declares, because the people at Cold Comfort Farm "are likely to endanger public safety, disturb public order and prejudice the tranquillity of Rhodesia."

An African in prison, hearing of the events at Cold Comfort Farm, wrote this poem in honor of Guy Clutton-Brock:

White son of my father, go well.
I know you could not stay as my
guest and friend in my kraal,
Because your brother Caesar
Won't have you sleep in my hut,
drinking from my calabashes
and eating from my pot.
But know always that you made me
know that the Bible is not dead.

REPORT FROM PERU

The UCBWM has contributed generously to Church World Service's $1.3 million program in Peru which is helping to rebuild that country after the earthquake last May.

Following the initial massive relief input of foods, medicine, blankets, tents and clothing, the two provinces where CWS is concentrating its efforts at the request of the Peruvian government are now a beehive of rehabilitation activities. New roads, irrigation ditches, homes, schools and other vital structures are being restored or built brand new with supplies from U.S. churches and overseas churches, channeled through CWS, which is acting as agent for the World Council of Churches.

CHRONICLE

ARRIVALS FROM THE FIELD

BRAZIL

Rev. and Mrs. Valerius Schultz and their two sons, of Ijui, in mid-December, on completion of eleven years of service with the Evangelical Congregational Church of Brazil.

GHANA

Dr. (M.D.) and Mrs. Warren D. Lambright of Adidome Hospital, in mid-November, on the completion of three years of service. They were Mennonite missionaries on loan to the UCBWM.

HONDURAS

Miss Pauline Bloomer of San Pedro Sula, on October 3, after four years of service with the Association of Evangelical Institutions of Honduras.

Rev. and Mrs. Kenneth B. Mulholland and their two children of San Pedro Sula, on December 16, for furlough and further study.

Rev. and Mrs. J. Kenneth Trauger of San Pedro Sula, on the completion of eight years of service, on December 8.

KENYA

Rev. and Mrs. Edward Hawley and their three daughters of Nairobi, for a year's furlough, in mid-December. Mr. Hawley left again for Kenya on January 7 for a period of three months at the request and expense of the WCC and the International Exchange for University Fellowships.

RHODESIA

Rev. and Mrs. Herbert B. Perry, Jr. and three children of Salisbury, on January 4, for a short furlough of three months.

SOUTH AFRICA

Rev. and Mrs. Noel Bishop and their son of Inanda Seminary, Durban, on December 9, after two years of service.

TURKEY

Mrs. Wanda Brunkow, on November 23, upon completion of three years of contributed service at the American Girls' School in Uskudar.

Mr. and Mrs. Richardson Fowle and their two children, of Gaziantep, on November 22, for a three-month furlough.

Mrs. Gladys Jensen of Istanbul, in mid-December, on the completion of 12 years of service as administrative assistant in the Near East Mission office.

DEPARTURES FOR THE FIELD

SOUTH AFRICA

Dr. Lavinia Scott, on January 14, after a year's furlough, to assume a teaching position at Adams United College, Alice, Cape Province.

DEPARTURE OF NEW APPOINTEES

GERMANY

Rev. and Mrs. Peter Meister, on November 15, to Berlin where they have been assigned as fraternal workers to the Evangelical Church of the Union.

ISRAEL

Rev. Dr. and Mrs. Paul S. Minear, to Jerusalem, at the end of January, Dr. Minear to serve as resident vice-rector in charge of program at the Ecumenical Institute for Advanced Theological Study. In associated service with UCBWM.

TURKEY

Rev. and Mrs. J. Ford Forsyth, to Istanbul, to serve the Union Church there for three years, beginning February 1. In associated service with UCBWM.

MARRIAGES

Miss Karin Fishbeck of Mt. Silinda, Rhodesia, and Ian David Calvert were married on December 12. The Calverts will be making their home at Mt. Silinda where Karin will continue to teach.

Miss Lynne Anne Gregory, daughter of Rev. and Mrs. Paul R. Gregory, and Mr. Joseph C. Porpiglia were married in Montclair, N.J., on January 23. Mr. Gregory, a former UCBWM missionary, is regional secretary of the UCBWM's Pacific office.

BIRTHS

To Rev. and Mrs. Michael L. Walker, under appointment to Indonesia, a son, David Andrew, on December 3, at Ithaca, N.Y.

Rev. and Mrs. Thomas Paton of Tokyo welcomed into their home Elizabeth Kristen, born on October 30.

DEATHS

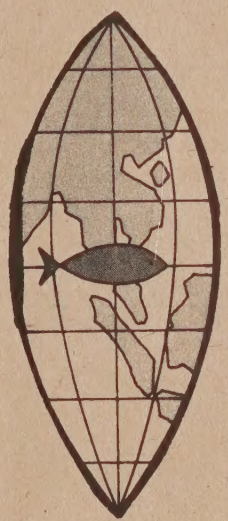
Rev. Raymond B. Blakney, D.D., Litt.D., a former missionary in China and Greece, died in Claremont, Cal., on October 24, 1970, at the age of 74.

Dr. Blakney had a long and varied career encompassing several fields--the ministry, education, administration, scholarly writing and translation from the Chinese. He was professor of math and physics at Fukien Christian University in Foochow (1920-1927), engaged in evangelistic work in China and the Philippines (1947-1950), and served as president of Pierce College, Elleniko, Greece (1957-1961). Besides these ministries, he served as an Army chaplain during both world wars and as president of Olivet College, Olivet, Michigan (1950-1957). Since 1961 he held pastorates in various states and carried on a full program of lecturing, research and writing.

His wife, Mrs. Laura Blakney, and three children, Rev. Charles P. Blakney, Dr. Robert M. Blakney and Mrs. Jay L. Ankeney, survive.

Miss Lida May Russell, a former missionary in South Africa and Angola (1925-1938), died in Stillwater, Oklahoma, on September 14, 1970, at the age of 80.

She served as a teacher in Africa for thirteen years--first at Inanda Seminary near Durban, then at the Means School for Girls at Dondi, Angola, and also at Bailundo. She spent her final years at the Hearthstone Retirement Home in Stillwater.



STAFF CHANGES

Rev. Elinor G. Galusha (formerly editor, youth publications, Division of Christian Education, UCBHM) became associate regional secretary for the Pacific Area, November 1, 1970.

Dr. Howard Schomer (formerly executive director, Specialized Ministries Dept. NCC) became world issues secretary January 1, 1971.

Mrs. Ruth (Jane) Starkey (associate regional secretary for the Pacific Area) went on leave of absence January 1, 1971, and will retire on July 11, 1971 after 40 years of service.

WHOLE EARTH NEWSLETTER

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